Pure Interstitial Arrivals and a Prophet

By Slavoj Zizek

I. Arriving in Delhi after Years of Crisis in My Life, Slavoj Zizek and Speaking for All

In fact then years of crisis, depression and everyone in intellectual life in Paris, France is the same. I call this then Pothik Ghosh’s analysis of why it is finally in three units of absolute recoil then in Hegelese which means the in-itself shifted to the for-itself of the somehow obverse of ideology in Sirohi as free of power. I mean when the transcendental matrix of Sirohi allows us to analyse the world and develop free praxis this then is an obverse or opposite of ideological analysis available in the world. We mean theoretical practice is free. Basically when the in-itself opposes the for-itself as simply what Sirohi calls the Sartrean for-itself as lived experience but with a dash of radical Trotskyist or even Maoist politics, this is the true subject of the for-itself in some interstitial object a with the financial world Sirohi lives with as pure use-value objective Marxism.

II. Prophet

I mean just that the process of the in-itself of daily life, crises, depression even bad wages and poor conditions of the poorest and intellectual class is then an image of Heidegger’s finally humanist phenomenon appearing against the backdrop of social poverty and social struggle in a intersitial object of parallax with Sirohi leading the poor and intellectuals in a free use-value and free praxis life.

III. Spandrels of the Modernist Literature of Sirohi and His Works in Letters of Surrealist Writings

Some spandrels then walking in a cathedral and living rich and bourgeois like Marat in a Hegelian architectural development he will teach his lovers. Like this Hegel imagines we are not even symbolic in that Microsoft process manner, the symbolic is reduced to a computer and we are finally French mansion people as Althusser argues.

Such spandrels then make up the Sirohian process of free life.